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then involves the essential inadequacy of mere moralism, despite the high value of its principles and aspirations so far as these carry us. "Man's perfectibility as realized in the unending series of events is an obvious contradiction." In fundamental contrast with all types of such ethicisms Dr. Bosanquet upholds "a unity in which the finite spirit is at peace, and raised above the moralistic contradiction, in faith by the religious attitude and in speculation by philosophy"; and the most fitting conclusion to my inadequate attempt to present the essence of a rich and profound philosophy is provided by the author's insistence upon "a total perfection, which to approach and apprehend through the finite and its essential nexus with the infinite is the touchstone for a man, for life, and for philosophy."¹⁰ It is to be hoped that his book will further the better appreciation of an idealism that has too long been misrepresented and misunderstood.

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Platonism. PAUL ELMER MORE. Princeton University Press. 1917. Pp. ix + 307.

The Religion of Plato. PAUL ELMER MORE. Princeton University Press. 1921. Pp. xii + 352.

These volumes are announced as the first two of a work having to do with the beginnings and early environment of Christianity. The earlier one is introductory to the other four (three of them being not yet prepared), and of the second, the subject is "the religion of Plato as part of the great spiritual adventure of the ancient world from the death of Socrates to the council of Chalcedon just eight centuries and a half later." These two volumes are not intended to be works in history, and one infers the whole work when completed will not be primarily an historical one. The introductory volume is called by its author rather an invitation to philosophy and to the kind of philosophy that he takes Platonism to be.

The two volumes are naturally controlled, to a great extent, by the subject matter they approach. The philosophy they invite us to practise is austere and elevated, a system of reflections that is evoked by what Mr. More calls dualism and by which he means, I think, any two elements or forces that clash, each one seeking to dominate the other. The most significant of these, and the one to which Plato gave its classical formulation, is the one that includes pleasures as a sequence of states and happiness, the fruit of an enduring organism. Plato's discussion of this dualism in the *Republic* is the heart and center of Platonic wisdom.

¹⁰ Pp. 187, 200, 213.

A review of these two volumes in any adequate detail would require a considerable essay, in spite of the fact that so much is left out that is contained in the dialogues themselves, as Mr. More confesses with regret. A many-sided thinker like Plato is bound to make different impressions on different readers. It seems to the present reviewer that Mr. More sees Plato too much with the eyes of a Christian Platonist, but what he sees is very interesting and many things are admirably said, for instance this about the ideas: "These imaginative projections of the facts of the moral consciousness are the true Platonic ideas."

Mr. More is not a radical or a "progressive" where essentials are concerned, and the great essential is to control the dualism that so often disrupts a human character. His conviction is, he says, that behind such movements as the English revival of philosophic religion in the seventeenth century and the rise of romanticism in the eighteenth, "the strongest single influence has been the perilous spirit of liberation brought into the world by the disciple of Socrates, and that our mental and moral atmosphere, so to speak, is still permeated with inveterate perversions of Plato's doctrine." And this: "Only through the centralizing force of religious faith or through its equivalent in philosophy can the intellectual life regain its meaning and authority for earnest men."

Of the two volumes, the earlier one is, I think, much the more interesting. While perhaps nothing new is said, much is very well resaid, and it is what can be said many times and in many ways. Mr. More can make his own translations into English whenever he chooses to, and he has given his own translations at considerable length, particularly in the volume on religion. The volume on Platonism contains a study of the *Parmenides*, which ought to be a help to the understanding of that perplexing dialogue.

Mr. More takes his Plato very literally indeed. What is put into the mouth of Socrates must be accepted as Plato's opinion without qualification. Of Plato the artist, the poet, the dramatist, capable of humor and irony, there is hardly a suggestion. But then, the work thus far is really not so much about Plato as it is about the value of Platonism to a shell-shocked world.

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JOURNALS AND NEW BOOKS

THE BRITISH JOURNAL OF PSYCHOLOGY. Vol. XIII, Part 1. July 1922. John Locke on the General Influence of Studies: *William Phillips*. Recent Contributions to the Theory of 'Two Factors.': *C. Spearman*. Some Problems of Adolescence: *Ernest Jones*. A Vindi-